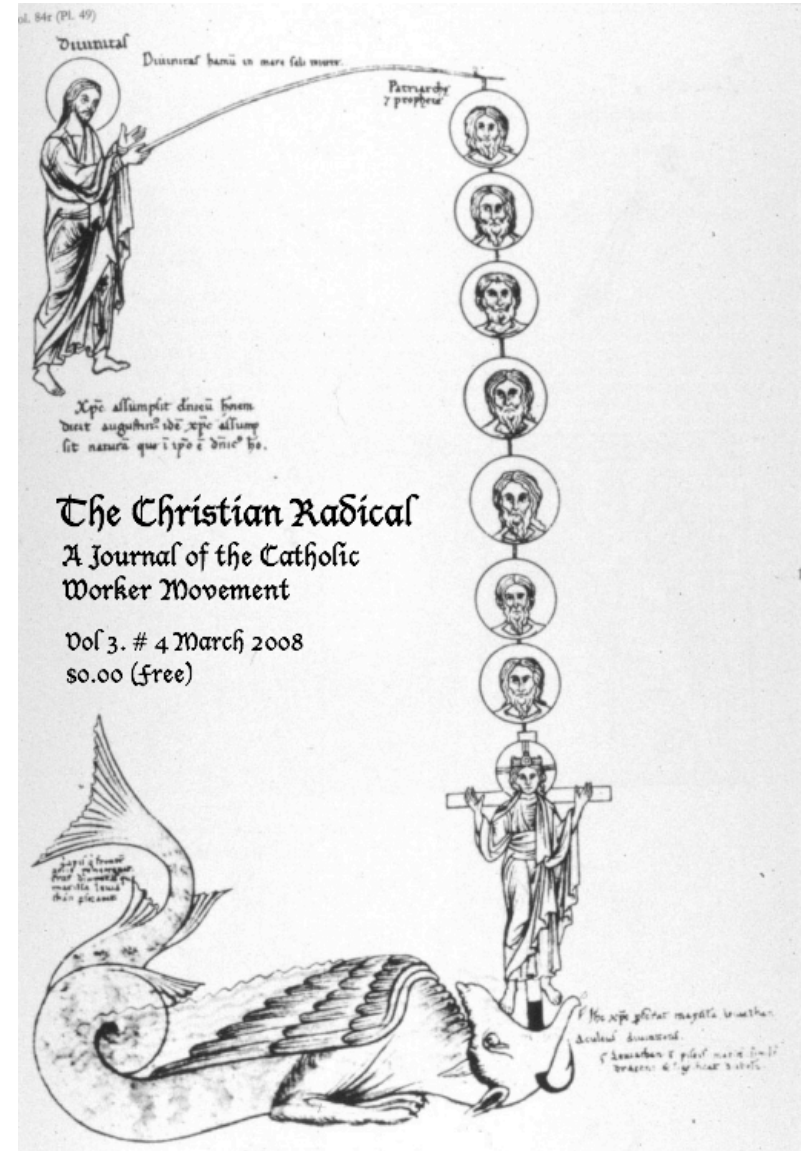


Drawing by Kevin Larmee

THE CHRISTIAN RADICAL IS A PROJECT OF THE  
VANCOUVER CATHOLIC WORKER



## TABLE OF CONTENTS:

THE BATTLE IN NORTHERN IRAQ, FROM  
KURDISTAN  
MICHELEGREG OBED

RESCUING UTOPIA  
LEONARDO BOFF

OPEN LETTER TO POPE BENEDICT XVI

HOW I GOT TO KNOW CHRISTIAN PEACEMAKER  
TEAMS  
CHRIS ROONEY

OF CANDLES AND TENTS  
MARK DIXON

THE AIMS AND PURPOSES OF THE  
CATHOLIC WORKER  
DOROTHY DAY

WORLD WAR – 1914  
PETER MAURIN

HEROES OF THE SOUTH HEBRON HILLS  
JOY ELLISON

A PRAYER FOR OUR PERSECUTORS  
FR. JOHN DEAR SJ.

WE BELIEVE SO WE SPEAK  
1<sup>ST</sup> CORINTHIANS 4:13



## Useful links and Resources:

### -Catholic Worker Websites :

[www.catholicworker.com](http://www.catholicworker.com)  
[www.catholicworker.org](http://www.catholicworker.org)  
[www.lacatholicworker.org](http://www.lacatholicworker.org)  
[www.ca.geocities.com/vancouvercatholicworker](http://www.ca.geocities.com/vancouvercatholicworker)  
[www.catholicworker.com/bookstore/index.html](http://www.catholicworker.com/bookstore/index.html)  
[www.cjd.org](http://www.cjd.org)

### -Radical/Progressive Christianity

[www.jesusradicals.org](http://www.jesusradicals.org)  
[www.nonviolentjesus.blogspot.com](http://www.nonviolentjesus.blogspot.com)  
[www.geezmagazine.org](http://www.geezmagazine.org)  
[www.catholicanarchy.org](http://www.catholicanarchy.org)  
[www.anglocatholicism.org](http://www.anglocatholicism.org)  
[www.tierra-nueva.org](http://www.tierra-nueva.org)  
[www.romancatholicwomenpriests.com](http://www.romancatholicwomenpriests.com)  
[www.deathtotheworld.com](http://www.deathtotheworld.com)  
[www.incommunion.org](http://www.incommunion.org)  
[www.catholicpeacefellowship.org](http://www.catholicpeacefellowship.org)

### -Anti-War

[www.stopwar.ca](http://www.stopwar.ca)  
[www.ivaw.net](http://www.ivaw.net)  
[www.serve.com/nukeresister](http://www.serve.com/nukeresister)  
[www.resisters.ca](http://www.resisters.ca)  
[www.wri-irg.org](http://www.wri-irg.org)  
[www.plowsharesactions.org](http://www.plowsharesactions.org)  
[www.cpt.org](http://www.cpt.org)

### -Activism

[www.foodnotbombs.net](http://www.foodnotbombs.net)  
[www.vcn.bc.ca/citizens-handbook](http://www.vcn.bc.ca/citizens-handbook)  
[www.iww.org](http://www.iww.org)  
[www.deathpenalty.org](http://www.deathpenalty.org)  
[www.freegan.info](http://www.freegan.info)  
[www.justicia4migrantworkers.org](http://www.justicia4migrantworkers.org)  
[www.noiiivan.blogspot.com](http://www.noiiivan.blogspot.com)  
[www.streamsofjustice.org](http://www.streamsofjustice.org)  
[www.thekingcenter.com](http://www.thekingcenter.com)  
[www.witnesstorture.org](http://www.witnesstorture.org)

### -Other Good Websites :

[www.vancouverdiy.com](http://www.vancouverdiy.com)  
[www.muzzlewatch.org](http://www.muzzlewatch.org)  
[www.southcentralfarmers.com](http://www.southcentralfarmers.com)  
[www.commongroundrelief.org](http://www.commongroundrelief.org)  
[www.teachingforpeace.org](http://www.teachingforpeace.org)  
[www.jonahhouse.org](http://www.jonahhouse.org)  
[www.primitivism.com](http://www.primitivism.com)

## **The Battle in Northern Iraq, from Kurdistan**

Michelegreg Obed

February 26, 2008

Christian Peacemaking Teams <http://www.cpt.org/> finds itself at the front lines of yet another battle against the people of Iraq. It is being described as the largest cross border attack since the fall of Saddam Hussein. Turkey has launched a massive ground attack inside Iraq's borders in the northern Kurdish region.

In past reports (see [www.duluthcpt.net](http://www.duluthcpt.net)), I've written about the tensions between Turkey and the Kurdistan Workers Party (PKK) and the decades long fight they have been involved in. I have also invited readers to google PKK to learn more about their struggle and their reputation. I am not writing in support or in criticism of them. This report is about the effects that the Turkish/PKK fight has on the Kurdish people of Iraq.

In December, 2007, the Turkish military unleashed a wave of air strikes against the PKK inside Iraq. The US supplied military "intelligence", opened up Iraq's airspace to Turkey, and essentially gave the nod for Turkey to go ahead. The attacks resulted in civilian deaths, injury, massive property damage and displacement of thousands of villagers (IDP's). CPT received a video of the bombing of the Asterokan village and is in the final stages of preparing the video for Youtube.

Conditions for the displaced villagers are quite difficult. Families have been uprooted. IDP children find it difficult to finish school. The psychological damage can be devastating. After the December attacks, some members of the villages returned home intermittently to repair their houses, or tend to their remaining livestock. Because there were continuous nightly flyovers by the Turkish military, the villagers slept in caves in the mountains where they felt just a little safer. The Kurds have an expression; the mountains are the only friends that the Kurdish people have. With this being the coldest winter in 10 years, with frigid temperatures and lots of snow, nights in a cave could be pretty costly.

By January, 2008, villagers were encouraged to return home as it seemed there might be a de-escalation in the hostilities. By February, tensions rose and on February 20, the Turks launched a massive, full scale ground attack inside Iraqi Kurdistan. Once again, villagers were forced to flee their homes. Even though there have been no reports of civilian casualties, the attack has had tremendous consequences for the people of Kurdistan.

For the first time in over 80 years, and after numerous genocidal attacks, the Iraqi Kurds have begun to gain a foot hold in their quest for self determination. With the passage of the 2005 Iraq Constitution, they find themselves closer to autonomy than they have ever been since the fall of the Ottoman Empire. The Kurds believe that this is the reason for Turkey's attacks. They argue that the attacks have little to do with the PKK.

The Iraqi Kurds also believed that they could count on the US to support and defend them. However, with US support going to Turkey, the Kurds feel a deep sense of betrayal. The Kurdish government has appealed to the US and European Union to demand Turkey's immediate withdrawal from Iraq and they have asked the US to force Turkey to the diplomatic table to resolve this conflict peacefully. Their appeals seem to have fallen on deaf ears.

The Kurds are a strong, resilient, proud and accomplished people and they will not go down without a fight. The US could do much to stop the bloodshed. If this fight continues to escalate, the only relatively stable and peaceful region in Iraq will soon be lost and the US is quickly losing one of the few allies it has in this part of the world.

Now, on an entirely different note, the door for CPT to continue working in Iraqi Kurdistan has been opened just a crack more. We have been and will continue to be in intense negotiation with Kurdish and US officials. For now, it seems the team will be able to get monthly visa extensions and work somewhat conditionally. This current team will be ironing out the details over these next days and will then return home for a needed break. I, for one, am looking forward to it. +

## Rescuing Utopia

Leonardo Boff

In the present state of abandonment in which humanity now finds itself, it is urgent to rescue the liberating spirit of utopia. In truth, we live in the eye of a crisis of civilization of planetarian proportions. Every crisis offers opportunities of transformation, and risks of failure. Crisis blends fear and hope, especially now that the process of global warming is underway. We need hope, which is expressed in the language of utopias. By their nature, they never will be totally realized, but they keep us going. Irish Oscar Wilde put it well: «A map of the world which does not include utopia is not worth being seen, because it ignores the only territory where humanity always slows down, and immediately heads towards an even better land.» In Brazil, poet Mario Quintana correctly observed: «That things are unreachable ... ¡hey! / That is no reason not to want them/ ¡How sad the paths would be if there was not/ the magic presence of the stars!»

Utopia is not the opposite of reality; utopia more nearly belongs to reality, because reality is made not only of what is, but of what is still just potential, and which one day could be. Utopia is born in this undercurrent of potentialities present in history and in each person. Philosopher Ernst Bloch coined the expression, principle-hope. By principle-hope, which is more than the virtue of hope, Bloch grasps the inexhaustible potential of human existence and of history, that allows us to say No to any concrete reality, to the space-time limitations, to the political models and to the barriers that limit life, knowledge, desire, and love.

The human being says no because he first said, yes: yes to life, to discernment, to dreams and to the longed for plenitude. Even though in a realistic manner the human being does not see the total plenitude on the horizon of the historic concretizations, that does not mean that he stops longing for it, with a hope that never ends. Job, at the very brink of death, could scream to God: «even though you kill me, even then I hope in You.» The earthly paradise narrated in Genesis 2-3 is a text of hope. It is not the story of a lost past we long for, but more nearly it is a promise, a hope for a future encounter towards which we are striving. As Bloch commented: «the true Genesis is not the beginning, but the end.» Only at the end of the process of evolution will the words of the Scriptures become true:

«And God saw that all was good.» As we evolve not everything is good, just perfectible.

What is essential in Christianity is not that it affirms the incarnation of God—other religions also did that—, but that it affirms that utopia, (that which does not take place) turned into eutopia (a good place.) There was One in whose death not just death was defeated, which in itself would still be small, but in whom erupted all the inner and exterior possibilities hidden in the human being. Jesus is the «newest Adam,» in an expression of Saint Paul, the homo absconditus now revealed. But He is only the first among many brothers and sisters; we will follow Him, ends Saint Paul.

To announce such hope in the present somber context is not irrelevant. It transforms the eventual tragedy of the Earth and of Humanity, due to social and ecological threats, into a purifying crisis. We are on a dangerous journey, but life will be guaranteed and the Planet will still be regenerated.

The groups who are carriers of the message, religions and the Christian churches, should proclaim such hope from the highest rooftops. Weeds did not grow on the grave of Jesus. Beginning with the crisis of Crucifixion Friday, life triumphed. This is why tragedy cannot have the last word. Life, in its solar splendor, has it! +

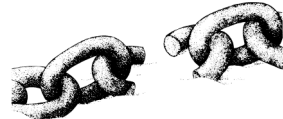




## Three ways that you can help The Christian Radical:

- Link to, or visit our blog [www.thechristianradical.blogspot.com](http://www.thechristianradical.blogspot.com) that's where the new online versions get posted each month and it's where you can read news and opinion pieces that don't get published in the zine itself. You can also sign up to receive the online edition in your inbox by writing to [the.christian.radical@gmail.com](mailto:the.christian.radical@gmail.com)
- Show your support by writing an article or sending us some original photography or artwork. The deadline is always the 21st of the month; send your work along with a *very* short bio (40 words or less) to [the.christian.radical.zine@gmail.com](mailto:the.christian.radical.zine@gmail.com)
- Help us print this thing! We're tired of groups who seem more interested in cash money than grass roots participation, that's why we're ad free and don't ask for money. This zine is paid for by the people who print it wherever it's found. If you would like to help with printing it write to the address above and ask us, we'll happily add you to our list of printers.
- If you *really* want to give some money to someone please send your cash to the Vancouver Catholic Worker or a Catholic Worker community in your area. For a list of Catholic Worker communities world wide visit [www.catholicworker.org](http://www.catholicworker.org) or send your money to:

The Vancouver Catholic Worker  
1143 East Pender Street  
Vancouver BC Canada V6A 1W6



Thanks for reading and thanks for all of your continued support.

Chris Rooney  
Karl Germyn  
Editors, The Christian Radical.

## Open Letter to Pope Benedict XVI: Uphold the Gospel of Peace

In advance of Pope Benedict's scheduled April visit to the United States, the letter below is being circulated for signatures. If you would like your name added, please send it to me in the form that you would like it to appear. Include whatever other forms of identification you deem appropriate, e.g., organization, vocation, position. Also feel free to circulate it to others who might be interested with the instruction to reply to me at [stephen.kobasa@gmail.com](mailto:stephen.kobasa@gmail.com) by March 16.

in peace,  
Stephen Vincent Kobasa



-----  
To His Holiness, Pope Benedict XVI

Most Holy Father:

In your own words, "today we should be asking ourselves if it is still licit to admit the very existence of a 'just war'." Yet, during your upcoming visit to the United States, you are planning to meet with President George W. Bush, whose empty justifications for the violence in Iraq lead to increasing numbers of dead, injured and displaced people. Iraqi civilians still endure the "continual slaughter" which you described in your 2007 Easter Sunday address.

Shortly before the U.S. invaded Iraq, you rightly declared that "there were not sufficient reasons to unleash a war." You've also called attention to the terrible new technologies which cause indiscriminate destruction. Five years later, how much more reason you have to call for an immediate end to this war, and to refuse to meet with the President of the United States until that is accomplished.

If you kneel in grief and outrage before the cross of the tortured Christ, can you offer your blessing to a head of government who excuses the most terrible abuses of human minds and bodies as "legal?"

If meet with him you must, then meet as a prophet should - issuing a warning and an invitation to repentance. Courtesy cannot be used as an evasion of our biblical faith. Ezekiel was repeatedly reminded of his responsibility to admonish those doing evil if he desired to escape sharing in the responsibility for their sins. Shouldn't any of us who recognize the horror of what is happening in Iraq be condemned if we are silent?

You are scheduled to be in Washington, D.C. on the anniversary of your birth. We feel sure that you will be thinking of the countless children of Iraq who never reached their fifth birthday. In 2005 alone, 122,000 Iraqi children under age five died. There are many, both within the Church and outside of it, who long for your voice to speak for those innocent dead and - face to face with those whose policies denied all respect for their lives - demand that the killing stop.

We are, in faithful hope

Bishop Thomas Gumbleton, Archdiocese of Detroit  
Kathy Boylan, Dorothy Day Catholic Worker  
Stephen Vincent Kobasa  
Kathy Kelly  
Marie Dennis, Maryknoll Office for Global Concerns  
Frank Cordaro, Des Moines Catholic Worker  
Yvonne Williamson, Vancouver Catholic Worker  
Chris Rooney, Vancouver Catholic Worker & The Christian Radical  
Sarah Bjorknas, Vancouver Catholic Worker  
Victoria Marie OSC, Vancouver Catholic Worker  
Karl Germyn, The Christian Radical



Again, if you would like your name added, please send it to Stephen Kobasa in the form that you would like it to appear. Include whatever other forms of identification you deem appropriate, e.g., organization, vocation, position. Also feel free to circulate it to others who might be interested with the instruction to reply at [stephen.kobasa@gmail.com](mailto:stephen.kobasa@gmail.com) by March 16.

Thank you +

## How I got to know Christian Peacemaker Teams

Chris Rooney

I first became aware of Christian Peacemaker Teams (CPT) about two years ago when I started asking for essays for a 'zine I wanted to start called *The Christian Radical*. One of the very first essays I published was written about life in Occupied Palestine. It was written by a woman who had gone there as a member of CPT.



We became friends and I have published a number of essays and photographs from her, she has since gone on to be a permanent delegate to Israel/Palestine.

Three months into making *The Christian Radical* four members of CPT--Jim Loney, Tom Fox, Harmeet Singh Sooden, and Norman Kember--were abducted in

Iraq and held hostage for the next five months at an unknown location while people all over the world, from leaders of Islamic movements like Hezbollah to the Governments of the hostages tried to appeal to a previously unheard of group of militants for their safe release. My friends and I followed the news as it was released, formed prayer circles, organised and attended vigils, and discussed the tragedy online as it unfolded. Five months and one martyr later three of the hostages were released and taken to safety by the coalition forces, Tom Fox—the American hostage—unfortunately wasn't with them.

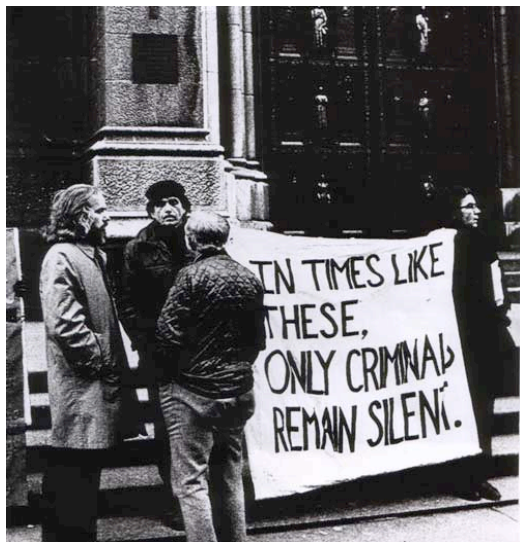
I became more familiar with this organisation during this time. Jim Loney had also been one of the founding members of the Toronto Catholic Worker community and has been friends with both Sarah and Vikki of the Vancouver Catholic Worker for years before I had joined the community here.

**“What would happen if Christians devoted the same discipline and self-sacrifice to non-violent peacemaking that armies devote to war?”**

Christian Peacemaker Teams was started by the historic “Peace Churches”, Mennonites, Brethren, and Quakers. And their slogan “getting in the way” is a good brief description of their mission. Getting in the way of violence as an agent of healing and non-violent resistance and solidarity through following *the way* of the Gospels and the Great Commandments to love God with all we’ve got and to love our neighbours as ourselves.

**In 1984, Ron Sider challenged the Mennonite World Conference in Strasbourg, France with these words:**

**“Over the past 450 years of martyrdom, immigration and missionary proclamation, the God of shalom has been preparing us Anabaptists for a late twentieth-century rendezvous with history. The next twenty years will be the most dangerous—and perhaps the most vicious and violent—in human history. If we are ready to embrace the cross, God’s reconciling people will profoundly impact the course of world history . . . This could be our finest hour. Never has the world needed our message more. Never has it been more open. Now is the time to risk everything for our belief that Jesus is the way to peace. If we still believe it, now is the time to live what we have spoken.”**



Since 1984 CPT has grown to encompass a truly ecumenical membership including Catholics, Anglicans, and members of other Protestant denominations. They also have a presence in some of the world’s most conflict-torn regions including Hebron, Colombia, Iraq, and Kenora, Ontario.

It was in Kenora where I first participated in their work as a member of a ten day

delegation to the blockade at Grassy Narrows. I had been living at the Vancouver Catholic Worker since April when Sr. Vikki, asked me if I wanted to go with her to Ontario with CPT, I had wanted to become involved and said yes without any hesitation.

It’s an unlikely sounding place for CPT to have a presence but there is a deep seam of racism and environmental conflict in the area and in 2002 when the Grassy Narrows First Nation originally set up the blockade to protest the illegal clear-cut logging of their traditional lands, members of the First Nations community invited CPT to be international observers and hopefully reduce the likelihood of police violence against them. As the blockade became more stable and the risk of violence there subsided CPT was asked to stay on and to address the racism and violence that people encountered all the time in nearby Kenora.

When we returned from our trip Vikki, Sarah and I started talking about creating a regional CPT group. With the hope of creating more awareness in BC and eventually to get a local training session for people who are interested in this sort of work but who might lack the means or time to go to Chicago or Toronto where regular month-long intensive training program’s are held twice a year. **The training includes modules on violence-defusing role plays, interpersonal conflict transformation, security in war zones, the biblical basis for peacemaking, undoing racism and sexism, work-style profiles, and much more.**

As a local group we are just getting started, we meet on the third Saturday of every month at the Kateri Tekakwitha Native Centre, 887 Keefer St., Vancouver, at 12:00pm all are welcome to attend.

Chris Rooney is contributing editor for The Christian Radical, the monthly periodical of the Vancouver Catholic Worker, where he lives as a member of the community. He has been attending St. James Anglican Church since the late fall. He can be reached at **[i.am.using.the.internets@gmail.com](mailto:i.am.using.the.internets@gmail.com)** For more information about Christian Peacemaker Teams please visit [www.cpt.org](http://www.cpt.org)

*All the bold text was taken directly from the CPT website. +*

## Of Candles and Tents

*An Easter meditation on the first chapter of John's gospel*

Mark Dixon

There was a life in Him, John tells us. There was a life in Him that could have been the light of mankind and indeed was meant to be. That light was shining through the darkness as He taught us about the Kingdom, but struggling in our own darkness we didn't understand and we snuffed out the light. But the good news is the light didn't stay snuffed out, it flickered back to life just a few days later.

Someday our light will be snuffed out, yours and mine. We know that, it's a reality we live with. Like a candle we can only burn for just so long, before our wax is melted and our wick is consumed and our bright flame falters and dies with a tiny wisp of smoke. But the good news is that your light and mine won't stay snuffed out either, because His didn't. Because we believe in Him, our light will flicker back to life as well.

The world and everything we know had come into being because of Him, John continues, He created it, but no one in our world recognized Him anymore. Even when He tried teaching His own people first, even they didn't believe Him. But the good news is that those who did and who do believe Him, even now, almost two thousand years later, are given the power to become the sons of God, born not from flesh and blood or from anything to do with mankind, but from God. And we are the candles that mysteriously flicker back to life after we've burned out.

No one has ever seen God, John says, and maybe that's all right because we wouldn't understand Him if we did, but the good news is the One who became flesh and blood and lived and walked with us and died, whose candle was snuffed out but flickered back to life just as ours someday will, that One showed us as much of God as we needed to see, because it's as much as we can understand.

We say we can't understand God becoming a man, but in fact that's the only kind of God we really can understand. A God who ate and drank and walked on two

feet and became tired and had to sit down in the shade, and who sweated when it was hot and shivered when it was cold. A God who got frustrated with His little ragtag band of men when they were being obtuse for the tenth or fifteenth time that day and wouldn't understand what He was telling them. A God who was afraid, and who in the last moments before He was arrested prayed to His Father that if there was any way out of this, any way to achieve the same end without having to drink that cup, that He be allowed to do so. A God who in his dying moments said, I'm thirsty. You know as well as I do that that's the only kind of God we would ever really understand, and the miracle is that in Jesus we were actually given that kind of God.

John says that Word that took on that garment of flesh and blood and bone and tabernacled among us -- that's the literal meaning, another translation is he pitched his tent among us -- someday we're going to gaze on that same One in astonishment because of His glory. Someday He will arrive at the wedding feast in garments of light so incredible that His very appearance will leave us speechless. But that day may be far off in the future, we like to believe He's coming soon, but so did Paul and it's been two thousand years. And if we dwell on that time of glory we'll be like the ones in Johnny Cash's song who were so heavenly minded they were no earthly good.

Jesus clearly meant for us to be earthly good. When He taught about the Kingdom he spoke of very practical earthly things like feeding the hungry, visiting the sick and the prisoners. Defending the widows and orphans among us. Fighting for justice for God's poor and oppressed. Being peacemakers. Praying for our enemies. Turning the other cheek. Loving our neighbors at least as much as ourselves. Those are very earthly things, intended for people who live in a tent of flesh and blood and bone just like ours, like the one Jesus pitched when he lived among our tents. We're talking about the Kingdom life.

We know our flame will someday go out. We know when it does, it will flicker back to life and we'll be given a new candle that will never burn down and go out. Our earthly candles may be snuffed out sooner than we think. But let the hours our candles have left be spent living the Kingdom life for others, and being earthly good in Jesus' name. +



## **The Aims and Purposes of The Catholic Worker**

Dorothy Day

Reprinted from [www.catholicworker.org](http://www.catholicworker.org)

For the sake of new readers, for the sake of men on our breadlines, for the sake of the employed and unemployed, the organized and unorganized workers, and also for the sake of ourselves, we must reiterate again and again what are our aims and purposes.

Together with the Works of Mercy, feeding, clothing and sheltering our brothers, we must indoctrinate. We must "give reason for the faith that is in us." Otherwise we are scattered members of the Body of Christ, we are not "all members one of another." Otherwise, our religion is an opiate, for ourselves alone, for our comfort or for our individual safety or indifferent custom.

We cannot live alone. We cannot go to Heaven alone. Otherwise, as Péguy said, God will say to us, "Where are the others?" (This is in one sense only as, of course, we believe that we must be what we would have the other fellow be. We must look to ourselves, our own lives first.)

If we do not keep indoctrinating, we lose the vision. And if we lose the vision, we become merely philanthropists, doling out palliatives.

The vision is this. We are working for "a new heaven and a new earth, wherein justice dwelleth." We are trying to say with action, "Thy will be done on earth as it is in heaven." We are working for a Christian social order.

We believe in the brotherhood of man and the Fatherhood of God. This teaching, the doctrine of the Mystical Body of Christ, involves today the issue of unions (where men call each other brothers); it involves the racial question; it involves cooperatives, credit unions, crafts; it involves Houses of Hospitality and Farming Communes. It is with all these means that we can live as though we believed indeed that we are all members one of another, knowing that when "the health of one member suffers, the health of the whole body is lowered."

This work of ours toward a new heaven and a new earth shows a correlation between the material and the spiritual, and, of course, recognizes the primacy of the spiritual. Food for the body is not enough. There must be food for the soul. Hence the leaders of the work, and as many as we can induce to join us, must go daily to Mass, to receive food for the soul. And as our perceptions are quickened, and as we pray that our faith be increased, we will see Christ in each other, and we will not lose faith in those around us, no matter how stumbling their progress is. It is easier to have faith that God will support each House of Hospitality and Farming Commune and supply our needs in the way of food and money to pay bills, than it is to keep a strong, hearty, living faith in each individual around us - to see Christ in him. If we lose faith, if we stop the work of indoctrinating, we are in a way denying Christ again.

We must practice the presence of God. He said that when two or three are gathered together, there He is in the midst of them. He is with us in our kitchens, at our tables, on our breadlines, with our visitors, on our farms. When we pray for our material needs, it brings us close to His humanity. He, too, needed food and shelter. He, too, warmed His hands at a fire and lay down in a boat to sleep.

When we have spiritual reading at meals, when we have the rosary at night, when we have study groups, forums, when we go out to distribute literature at meetings, or sell it on the street corners, Christ is there with us. What we do is very little. But it is like the little boy with a few loaves and fishes. Christ took that little and increased it. He will do the rest. What we do is so little we may seem to be constantly failing. But so did He fail. He met with apparent failure on the Cross. But unless the seed fall into the earth and die, there is no harvest.

And why must we see results? Our work is to sow. Another generation will be reaping the harvest.

When we write in these terms, we are writing not only for our fellow workers in thirty other Houses, to other groups of Catholic Workers who are meeting for discussion, but to every reader of the paper. We hold with the motto of the National Maritime Union, that every member is an organizer. We are upholding the ideal of personal responsibility. You can work as you are bumming around the country on freights, if you are working in a factory or a field or a shipyard or a filling station. You do not depend on any organization which means only paper

figures, which means only the labor of the few. We are not speaking of mass action, pressure groups (fearful potential for evil as well as good). We are addressing each individual reader of The Catholic Worker.

The work grows with each month, the circulation increases, letters come in from all over the world, articles are written about the movement in many countries.

Statesmen watch the work, scholars study it, workers feel its attraction, those who are in need flock to us and stay to participate. It is a new way of life. But though we grow in numbers and reach far-off corners of the earth, essentially the work depends on each one of us, on our way of life, the little works we do.

"Where are the others?" God will say. Let us not deny Him in those about us. Even here, right now, we can have that new earth, wherein justice dwelleth! +

## World War – 1914

Peter Maurin

1. As President Wilson said,  
the World War  
was a commercial war.
2. But a commercial war  
had to be idealized,  
so it was called  
a War for Democracy.
3. But the War for Democracy  
did not bring Democracy:  
it brought  
Bolshevism in Russia,  
Fascism in Italy,  
Nazism in Germany.



## Heroes of the South Hebron Hills

Joy Ellison

Thursday, February 14, 2008

No one will call the shepherds from Tuba and Magher Al Abeed heroes. You won't see these Palestinian men in red kafiyas and mud-stained boots on the evening news. But while Israeli politicians turn a blind eye to the activities of extremist Israeli settlers, these farmers from the South Hebron Hills are successfully nonviolently resisting settlement expansion.

"I haven't been to this valley in three years," Issa\* told me as we stood over looking Havot Ma'on settlement outpost. Over the past month, Issa and other shepherds have brought their sheep to pieces of Palestinian land they have not been able to graze since the establishment of the illegal Israeli settlement outpost. By doing so, they are showing the Israeli army and Israeli settlers that they plan to continue grazing on their land. Using this strategy, Palestinians in the South Hebron Hills have successfully regained access to land previously stolen by Israeli settlement. Right now, the shepherds of Tuba and Magher Al Abeed are at the forefront this dynamic nonviolent movement.

"The people of Tuba and Magher Al Abeed are strong. The army has to bring three jeeps for you!" my teammates and I joke. "Yes, yes, we're strong," the shepherds laugh. Since they began this campaign the shepherds have proven their strength over and over. The Israeli army has brought out jeeps and ask the shepherds for their IDs. Soldiers have kicked the sheep and threatened to arrest the shepherds. Soldiers have pulled off their pants and "mooned" us. Settlers have approached the shepherds carrying clubs. They have fired on the shepherds and their flocks and thrown stones at them. Just to graze their sheep on land they have farmed for generations, Issa and the other shepherds risk arrest and violent attack.

But day after day the shepherds keep coming back to their land and showing their determination. When angry soldiers ordered two young shepherds to leave, the boys responded by sitting down. When a group of settlers came out of the settlement and threw stones at the shepherds and the volunteers accompanying

them, the shepherds simply stood their ground. Soon, their lack of fear drove the settlers away.

Everyday the shepherds of Tuba and Magher Al Abeed prove that their nonviolent resistance is stronger the might of the Israeli army or the hatred of extremist Israeli settlers. They are the heroes of the South Hebron Hills.

\*Not his real name. +



## A Prayer for Our Persecutors

Fr. John Dear SJ.

May 2005

“Love your enemies, and pray for those who persecute you.” (Matthew 5:43)

“Love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you.” (Luke 6:28)

\* \* \*

A few weeks before he died in 2002, Philip Berrigan was asked what we could do about George W. Bush, Dick Cheney, Donald Rumsfeld, and the U.S. warmakers.

“We have to do two things,” he answered. “We have to pray for them and resist them.”

That parting wisdom sums up the mission before us, to pray for our persecutors, bless the warmakers, and resist them with all our strength and love by opposing their wars, weapons, greed, injustices, and environmental destruction.

In that Spirit, here goes then:

God of peace, bless the mass murderers who organize the deaths of millions of your suffering people from Iraq, Afghanistan, and Palestine to Haiti, Sudan and Colombia, who ignore the cry of the poor from Africa to Latin America, who heed the voice of the superrich, who lead the world toward the brink of destruction, specifically, namely, George W. Bush, Dick Cheney, Donald Rumsfeld, and their killers, these modern day Caesars and Pilates who crucify the world’s poor.

Bless all those in the U.S. imperial forces, the Joint Chiefs, the generals, the commanders, the bombers, the bombmakers, the pilots, the obedient soldiers, the recruiters, the marines, the torturers, the CIA agents, all who kill, who promote killing, who organize the killing, who order the killing, who fund the killing, all servants of death.

Bless all murderers and warmakers around the world, all who blow people up, who use violence for revolution or political gain, all who profit from war, all the corporate billionaires and their lawyers.

Bless those morally retarded, possessed, law abiding, obedient citizens who build and maintain nuclear weapons at Los Alamos, Livermore Labs, Oak Ridge, and elsewhere. Bless those who guard the nuclear bunkers, manage them, and prepare to push the button.

Bless the executioners on death row, the judges who sentence people to death, the lawyers and prosecutors who legalize murder.

Bless all Wall Street brokers and bankers and businessmen and corporate executives who reap a profit off the poverty, misery, squalor, hunger and death of the world’s poor.

Bless all the brutalized and brutalizing in prisons, all police officers, FBI agents, immigration agents, marshals, prison guards, sheriffs, and law officers who hurt and imprison your victimized people.

Bless all the senators, congress people, governors and Chief Justices who run the American empire which crushes and kills people everywhere.

Bless all racists, all sexist men, all who hurt children, all who refuse to love, all who shut people out, all who dehumanize others, and all the pharmaceutical and insurance company managers who oppose universal healthcare, who prevent free medicine from healing those with AIDS and HIV.

Bless the editors, reporters, news anchors and advertisers who run the media which supports the culture of war, who publish the myths, tell the lies and announce the bad news, who look for profit instead of searching for truth.

Bless those who destroy the earth, who bulldoze the rain forests, who run the logging companies, who steal the oil, who pollute the air, poison the oceans, hunt your creatures, destroy the ozone, operate nuclear power plants, radiate your land, risk global warming and spread the plague of cancer through their nuclear industries.



Bless all the empire's chaplains who honor the forces of war with your name, all the mean priests, bully ministers, law and order bishops, cardinals and popes who love power more than you, who punish and condemn, who refuse to welcome and forgive, who seek control and domination instead of your reign of justice, equality and peace.

Forgive them. They know not what they do.

May we all resist the structures of violence and makers of war.

May we all be converted to the wisdom of nonviolence, compassion and disarmament.

May we all one day be blessed with the gift of your peace, a new world without war, hunger, poverty, injustice or nuclear weapons.

Amen. +

## We Believe so we Speak

1<sup>st</sup> Corinthians 4:13

- Michellegreg Obed is a member of the Duluth Catholic Worker and is in Iraqi Kurdistan as a representative of Christian Peacemaker Teams. She can be reached by e-mail at [obedsinduluth@yahoo.com](mailto:obedsinduluth@yahoo.com) Write to her if you would like a unique experience teaching English in Kurdistan.

- Leonardo Boff is a Brazilian Liberation Theologian and former Catholic priest who was silenced by the Roman Catholic Church in the 1980's for his book *Church Charism and Power* and his refusal to stop advocating for human rights. This essay has been translated from the Spanish by [contacto@servicioskoinonia.org](mailto:contacto@servicioskoinonia.org), sent by Melina Alfaro, done at REFUGIO DEL RIO GRANDE, Texas.

- Kathy Boylan of the Dorothy Day CW in Wash DC initiated the open letter to Pope Benedict XVI, it was drafted by Stephen Kobasa. You don't have to be Catholic or Christian to sign. If you'd like to add your signatures, that would be most welcome.

- Chris Rooney is a member of the Vancouver Catholic Worker community and co-edits this zine with Karl Germyn, he also maintains [www.thechristianradical.blogspot.com](http://www.thechristianradical.blogspot.com)

- Mark Dixon lives in Los Angeles California and writes for and edits *Unworthy Magazine*, an online journal of radical Christian Discipleship. It can be read on the web at [www.unworthymagazine.blogspot.com](http://www.unworthymagazine.blogspot.com)

- Dorothy Day co founded The Catholic Worker movement with Peter Maurin and started, edited and wrote for the New York paper of the same name. She was a lifelong advocate for the poor and working class people of the world. *The Aims and Purposes* originally appeared in *The Catholic Worker* in February of 1940.

- Peter Maurin b. May 9, 1877 d. 1949 was visionary and co-founder with Dorothy Day of the Catholic Worker movement. He lived his whole life in holy poverty and though he never wrote a book of his own his "Easy Essays" form a cornerstone of the movement's philosophy.

- Joy Ellison is a CPT delegate in Tuani, Occupied Palestine where she has been active between speaking and training people in nonviolence for more than two years. Her essay is reprinted from her blog [www.inpalestine.blogspot.com](http://www.inpalestine.blogspot.com)

- John Dear is a Jesuit priest and the author/editor of 20 books including most recently, "The Questions of Jesus" and "Living Peace" both published by Doubleday. He lives in New Mexico where he is working on a campaign to disarm Los Alamos. For info, see: [www.johndear.org](http://www.johndear.org)

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